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Franciscan *Herald and* Forum

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COVER PICTURE: The hair-line dichotomy between abhorring the sin and loving the sinner is often difficult to separate and still more difficult of principled action. The muddled confusion between the two leads the sentimentalist to decry just punishment for the sinner, the liberal to support the sinner's freedom to act as he wishes and the humanitarian to open fraternal arms to a viper. St. Thomas More, born 1480, became Henry VIII's Lord High Chancellor. To him he had sworn allegiance; but to Christ he had given his word as his bond in his tertiary profession to keep God's commandments. When Henry repudiated Rome and set himself up as head of the Church in England, Thomas More, though loving the sinner, loathed the sin. And he went to his death for it in 1535. He entertained no concessions. He made no concessions. Allegiance to Christ, as Christ himself, is the same yesterday, today and forever!

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CENTRAL OFFICE

News Letter



PROGRESS REPORT ON "THE HOUR OF ST. FRANCIS" TV PROJECT

May 19, 1960

THANKS TO a lot of hard work on the part of people far removed from us here in Los Angeles—principally the Priest Assistants, the Regional Chairmen, the Fraternity Chairmen—the project is progressing even better than we dared hope. The Regional Chairmen are deserving of particular thanks, for they are, by and large, the KEY to success. Without them, we would be dead, dead.

To date we have heard from 94 fraternities. Although this is still a small minority of the 1200 Fraternities in North America, yet it is encouraging, since the returns continue to come in steadily. Likewise, almost all the fraternities that have reported have done an excellent promotional job, and the financial return has been most heartening. As of May 19, 1960, \$13,524.20 was received from the fraternities reporting.

It is true that there have been no returns as yet from certain regions. This does not mean, however, that these regions have done nothing. It is merely that they have been somewhat late in organizing, and are just now ready to start their actual project.

As for what we are doing with your money, our shooting of the TV series stands thus at this point: two completed films, two virtually completed, one now shooting.

The two finished products are "It Takes a Man," our vocation (priesthood) movie, and "The Third Order Story." The two films virtually completed are: "Comfortable Kelly," and "The Miracle of Schellville."

"Comfortable Kelly" is an engaging story of a certain Francis R. Kelly, one year dead, being honored posthumously by a testimonial dinner. But why is Kelly being made "Man of the Year" for Centerville? What did Kelly do to deserve all this? The intriguing answer: nothing. The moral is incisive: Kelly is American *amorality* sonified.

"The Miracle of Mitchellville" is a quick-paced tale of the day they had a miracle in Mitchellville. An elderly woman is "miraculously" cured by a far-reaching, high-powered faith-healer. Mrs. Binz bounds from her bed of pain to cavort through a Virginia reel at the parish picnic. Just about everybody in Mitchellville is delighted at having a miracle occur in their own backyard. After all, why should miracles happen only in France and Portugal?

Our fifth production is the Story of Guadalupe, that precious heritage of the Mexican people. We have entitled it "Once on a Barren Hill." It is the story of Our Lady appearing to Juan Diego, an unlettered Indian peasant, on the Hill of Tepeyac, in 1531. We feel that this is our best story (and best script) of the series thus far. It will entail some very difficult shooting, however, since we are actually depicting three apparitions of the Blessed Mother.

The first thing in people's minds is, logically enough: WHEN WILL WE SEE THE FILMS ON TV? The first series will consist in 13 half-hour shows. We plan to release four of this series in the fall. Sorry we can't be any more definite at this moment. But we will let you know more about distribution as we get closer to that happy conclusion.

We are still far short of our goal. Our grand total at this moment is \$13,524.20—which is, of course, a heap of money. But it still leaves us a very long way to go, since we must figure on approximately \$10,000 per film. (This is less than a third of what it costs a regular studio to produce such a half-hour film.) But if everybody does his part, thirteen thousand dollars will be only the beginning. And thirteen films will be only the beginning. And it goes without saying that the more \$\$—the more films. The more films—the more good for God and Church.

Thanks! St. Francis bless you!





FRANCISCAN HERALD AND FORUM



Applying Christianity in the Spirit of St. Francis

Our Corporate Image

WORDS, SLOGANS, parables and symbols and even jingles—are the means corporations use today to project their “corporate image.” Through these media a corporation says to the world: Here is what we look like.

Over the years the words and symbols may change, but the picture remains about the same. America, for instance, used to be called the “melting pot of nations,” but now it is more elegantly referred to as a “pluralistic” society. We used to say to a quarrelsome neighbor, “Let’s talk it over.” Now we have to invite him to a “dialogue.” Uncle Sam’s might used to be mirrored in muscle—now it is called “defense posture.”

But behind every corporate name there is a corporate symbol and behind the symbol there is the slogan which projects the corporate image in *word, phrase, parable and symbol.*

Successful corporations as well as energetic countries, must keep alive in themselves a memory of their history; if they fail to do this, they must relive it again in all its agony of birth and hardship of growth if they are to survive as the purposeful creation of its founders.

* * *

IN THE MIRROR OF HISTORY

If the Third Order of St. Francis asks today what kind of image it projects on the American scene, it must also answer that question by harking back to its heyday. What kind of image does it reflect today and in whose likeness was it made?

April 28, 1960 marked the 750th anniversary of Blessed Luchesius and his wife Buonadonna, reputed to be the first lay followers of St. Francis of Assisi in this Third Order. They lived and died in a little town called Poggibonsi just outside of Siena, Italy.

Though we are seven and a half centuries apart, Luchesio's aspirations, hopes and fears were little different from our own today. He had acquired wealth by cornering the grain market of Tuscany. Wealthy beyond nobility, he had built himself a palatial home in suburban Poggibonsi there to enjoy his quick-rich wealth. Was it that success had come too easily and there was no more to do that left the aching emptiness in his heart? Or was it a deeper and disturbing yearning for an inner riches which gold could not buy? Suddenly Francis of Assisi appeared in Poggibonsi. Luchesius listened to him in the town's square and heard the words that brought warmth and enthusiasm to an enervated heart, that matched startling reality to the formless yearning of his being.

St. Francis said it in *phrases* to show forth the image of what his followers were to be. He said it in *parables* to put across the type of man he wanted in his ranks. And the simple, *monosyllabic words* which he uttered have carried down to our own day the great burden of the outlook and deep spiritual insight of St. Francis of Assisi.

IN PHRASE AND PARABLE

In the universal turmoil of the heart of man—that of Luchesio and Buonadonna of Poggibonsi and of Tom and Mary of Chicago—there is a restless and fretful fumbling in the vague grasping—is it for pleasure or is it for happiness? So true is it that there can be no happiness without peace and no peace of heart without goodness of life, that this philosophy issued forth in a phrase which became a by-word of St. Francis and a hallmark of his order: “Pax et Bonum”—Peace and Goodness. Peace and Happiness.

So true is it too that God is the only source of contentment, for our hearts are restless until they rest in Thee, that this thought found expression in an ejaculation which haunted the mind of St. Francis: “Deus meus et omnia! My God and my All.” He had nothing else; he wanted nothing else. And as he meditated, he stripped from his heart every shed of self-love, every rag of luxury—and gave them all up to possess his God who was his All.

Asked to describe the ideal friar minor, St. Francis said: “The Son of God went to his heavenly Father and said ‘Heavenly Father I beg that you would give to me in these days a new people who will be unlike any other who have gone before in poverty and in humility and who will be content to have Me only.’” “Be content to have Christ only,” was often on the lips of St. Francis.

These phrases and parables so full of meaning are further reduced to a kind of Franciscan language which puts large and broad concepts into certain words.

IN WORD

In the village square of Poggibonsi, Luchesius heard St. Francis of Assisi utter three words, but he clothed those words with new meaning and took from them the abhorrence and the despair that they once conveyed. Those

ords came to life and lived in the mind of Luchesijs until he went to rancis and requested that he be allowed to join the ranks of Francis. hose words were PENANCE, PEACE AND POVERTY, and on them being understood and lived depends the *posture* of the Third Order of St. rancis in our world today.

ENANCE: The penance which St. Francis demands of his followers is broader than mortification, but includes it. It is a penance that awakens the breadth and the depth of the baptismal change of heart, and the parallel to the baptismal ceremony is evident in the Third Order ritual of investment. It is a penance that strives for a realization of true values; a reversal of old ones from a me-centeredness to a Thee-centeredness; an about-face; a change of outlook; a heart-reversal. It is the essence of what St. Francis calls "conversion"—a turning about which recognizes God as our All.

This Thee-centered outlook goes to the heart of our Third Order rule with its precepts making daily Mass the ideal of our life; there we offer up all our thoughts, words and actions in union with the sufferings of Christ to the Heavenly Father—daily. And the change from having a mind of our own" to "putting on the mind of Christ" (I Cor. 2, 16) and becoming conformed to the image" of Christ (Rom. 8, 29) requires of us nightly examination of conscience and frequent confession of our sins and faults.

The spirit of common sense in the use of things—we call it moderation—is simply to dress and to eat and to drink and to spend in the light of good sense and for the right reason—for Christ's sake. Nor are tertiaries, no more than any Christians to allow this penance to appear to the world as spiritual snobbery. Francis anathematized—in plain words, cursed—the so-called sanctimonious airs. He described this attitude in biblical terminology as the "Babylonian malady," and had no rest so long as he saw any of his brethren under its grip. "Leave your burdens with the Lord," he counseled gently.

For himself, if he experienced even the first sting of melancholy, he would get hold of two twigs, poise them under his chin as is done when playing the violin, and setting action to music, he revived secret harmonies, messengers of hope.

PEACE: A word so often on the lips of St. Francis: "The Lord give thee peace." Almost like our Lord's frequent "Fear not, little flock." How scared most people are all the time, though they hardly know it. He fears of the world crowd in upon the mind; uncertain of our own Moorings we are fearful of the future and impatient with delay.

"Peace-loving" is the phrase the rule of the Third Order uses to designate the quality a member of St. Francis must have. "Let them heal discord," is the active principle to the passive-sounding "peace-loving." What comes down to is "Contentment with Christ." Contentment with Christ and his cross is basic to the Christian life and we cannot get away from it—we are to live by faith. "Unless you take up your cross daily and follow me you cannot be my disciple." Notice, we are not to take "his cross" but our own—"your" cross.

Unrest, discontent, and lack of peace in oneself is often a lack of having

enough good horse sense to stand on our own two feet. Emerson put it more elegantly: "Discontent is the want of self-reliance; it is infirmity of the will."

To put the whole matter in a nut shell, peace of heart means stability of outlook, equilibrium of the emotions. It means:

1. Willingness to face and take up gladly the duties of our state in life.
2. Acceptance of ourselves the way God has made us—with our talents, our abilities, our fortunate or unfortunate circumstances. The grass may be greener on the other side of the fence but (to change the figure) the grazers and the gazers are all made of the fallen clay of Adam no matter what side of the fence they are on.
3. In a penitential spirit to accept the results of our own stupidity and our own sinfulness, to atone for our sins and the sins of others.
4. Not to chafe, fret or frustate oneself about circumstances in life that are simply beyond our control—those things that simply "happen" like broken arms and illness, accident, death and loss.

To balk is to be paralyzed by discontent. To grow in the spirit of self-surrender to Christ and in the humility of his mind is to be content to have Christ only. You will be an instrument of peace.

POVERTY: "Blessed are the poor in spirit for theirs is the kingdom of Heaven." Penance and poverty are complementary ideas; you cannot have one without the other. They need one another. The self-emptying of the God-man, leaving behind the splendor of the Godhead, taking up the nature of man, only to strip even that off right on down to the last shred of respectability by an ingominous death on the cross—this is the example of penance and poverty which St. Francis kept before his eyes.

Tertiary self-emptying means living a life of moderation and keeping a strict surveillance on one's desires. Poverty of spirit means keeping the already infirm will from becoming sick with the virtue of desire—for this world's goods, for this world's pleasures, for this world's power. It means bonding our infirm wills to the strong will of Christ's willingness always to do the will of His father who is in Heaven! Moderation in the spirit of poverty means keeping the supernaturalized faculty of the will, impregnated with a sharing of Christ's life—which is to love God—from becoming adulterated by the pestilential impurities which water down the strong force of the will's longing for union with God.

The very purpose of our lives is to have that union with God by grace here below, and by the beatific vision forever in Heaven. That is why vows are made. To have that well-spring of the Heart's yearning for God adulterated by unreasonable desires of a thousand varieties that crowd in upon us so that we fret and are fearful and disappointed and downcast and envious and jealous, torn with hatred, goaded by anger, burning with lust or parched for drink, longing for leisure or lolling in sloth—all of this is to divert our attention from the goal of our lives.

We are chanting—"Let's have fun, fun, fun! as though there were to be no cross in a Christian's life.

We are chafing for security, security, security—as though there were no

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A COURSE IN FRANCISCAN ASCETICISM

by John Forrest Faddish O.F.M.

Walking in Obedience

IT SEEMS PARADOXIAL to speak of Franciscan obedience shortly after having described Franciscans as the Champions of Liberty." Yet, strange as it may seem, the two are not mutually exclusive.

If men of every century have cherished liberty and independence; men of our own day have a very special love for it. Seeing so many nations today enslaved by the enemies of God, we are compelled to give some thought to the true meaning of liberty and its related virtues.

The Christian cherishes liberty as a God-given birthright. He was freed from the shackles of slavery by his Divine Redeemer and through him he has come to the source of all truth, and the Truth has made him free.

This Truth reminds him of the existence of a Being far-superior to himself, and of the need of obedience. The Gospels hold up Christ as the perfect model of obedience. "And appearing in the form of man, he humbled himself, becoming obedient unto death, even to death on the cross" (Phil. 2, 8). But the inspired writer does not stop here; he proceeds to show the reward which our Heavenly Father holds out to the obedient Son: "Therefore God also has exalted him and has bestowed upon him the name that is above

every name, so that at the name of Jesus, every knee should bend of those in heaven, on earth and under the earth, and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father" (Phil. 2, 9-11). Perhaps it was in anticipation of the obedience of Christ that the author of the Book of Proverbs could write: "an obedient man shall speak of victory" (Prov. 21, 28).

Obedience the Law of the Universe

When God created the universe, he determined its order: the movements of the planets, the growth of plant life, the existence of rational irrational beings. To this day they obey the order predetermined by the infinite wisdom of Almighty God.

Obedience is the great law of the universe. It is the necessary condition for order in the civil world, between the governing and the governed; it is the condition for the moral order, between superior and subject; and in the spiritual life, it is the means of acquiring greater perfection and resemblance to our Divine Master.

All of creation is content to obey God's will—all except man. Since man is a rational being, he alone can choose to obey or disregard God's law. The whole history of the human race may be described as a "Divine-Human Dialogue on Obedience." Even a

cursory glance at the very first pages of the Bible, in the Book of Genesis, we read of Adam and Eve's disobedience to the command of their greatest Benefactor. When the impact of what they had done settled upon them, and they heard the voice of God calling to Adam: "Where art thou?", they hid from Him. Adam replied to his Master: "I heard thy voice . . . and I was afraid . . ." (Gen. 3, 9 and 10). From this day on, it would seem, man has been fleeing from the pursuit of his Master. And yet we see the Master pleading with him for his love and obedience, at times with a persuasive gentleness, at other times as a stern father. Periodically, as in the instance of Sodom and Gomorrah, he appears as the just God who must punish man for his disregard of his law. Yes, the whole of the Old Testament is a history of man's being coaxed into the orbit of obedience and then, either through malice or weakness, dislodging himself from this very source of life and happiness.

Christ, the Obedient Man

Christ voluntarily assumed our human flesh, lived in our midst, in order to bring man back into the Divine orbit of obedience. Look at the Holy Family at Nazareth.

Here we find a family dwelling in complete harmony. They are Christ, his Mother Mary, and his foster-father, Saint Joseph. Christ is the greatest in dignity among them, yet the Evangelist can write of him: "And he went down with them . . . to Nazareth and was subject to them" (Lk. 2, 51). He who should have been obeyed, preferred instead to be the one who would be obedient—to two of his own creatures.

We may be sure that Mary and Joseph did not take their duties lightly. The Boy Jesus performed the

many chores which were ordinarily expected of children in a household. Going to the well to bring home some fresh water, helping about the house with the dusting, dishes, giving Joseph a hand in the carpenter shop . . . may we not presume that Christ did these things? "He was subject to them." He was indeed, the perfect obedient child.

But not only was he the perfect child, he was also the obedient man. During his public life he was to remind his hearers: "I have come down from heaven, not to do my own will but the will of him who sent me, the Father . . ." (Jn. 6, 38). When he knelt in the Garden of Gethsemane he showed men for all time to whom how to submit to the Divine Will. There, faced with the prospect of this painful death, that of Crucifixion, his whole body trembled with fear. What would He not do to get this whole thing over with? He prayed: "Father, if thou art willing, remove this cup from me; yet not my will but thine be done" (Lk. 22, 42). And when he discovered that his Father's will was that he should die on the Cross, he bent his head in assent to the Divine Will. **THIS IS OBEDIENCE!**

Francis, the Obedient Man

The Poverello in his writings had many things to say about obedience. Not only poverty, but obedience too was to be the distinguishing mark of a true follower of the Poor Man of Assisi.

Francis used to say: "Among other gifts that the divine goodness had deigned to bestow upon me, it had conferred this grace, that I would gladly obey a novice of an hour, were he appointed as my superior." His whole concept of obedience is that of total renunciation of self. Had not Christ said: "Every one of you who does not renounce all that he pos-

ses, cannot be my disciple" (Lk. 14, 33). The words "all that he possesses" Francis took to mean, not just material possessions alone but that possession which is most cherished by every person, *his own free will*. Thus he insisted that his friars should obey their superior in everything commanded them. Sin alone, was the exception, for no superior could command us to commit that.

Not only should the friars obey their superior, but the Poverello felt that they should obey one another: "The brothers should willingly serve and obey each other in the spirit of charity; and this is the true and holy obedience of Our Lord Jesus Christ." To willingly relinquish one's personal preferences, opinions etc. for the sake of fraternal charity, this is what Francis meant by obeying one another. Furthermore, he wanted to see the slightest desire of a fellow religious regarded as a command. This is why he called his little band of followers "Fraternity."

The spirit of obedience, Francis was convinced, could conquer every obstacle. Thus he warned his friars: "My dearest brothers, obey orders at first utterance. Do not wait for what is said to be repeated. And do not talk about impossibilities. For even if I were to order anything beyond your strength, your obedience would not lack the strength of it."

His most graphic description of obedience is found in St. Bonaventure's "Life of St. Francis." The Saint had been asked to describe the truly obedient man and he said: "Lift up your dead body, and place it where you will. You shall see it will not murmur if being moved, it will not complain if where it is set, it will not cry out if left there. If it be set in a lofty seat, it will not look up, but down. If it be clad in purple, you double its pal-

lor. This is the truly obedient man, who reasons not why he is moved, who cares not where he is placed, does not insist on a transfer elsewhere. Raised to office, he keeps his habitual humility. The more he is honored, the more unworthy he regards himself."

As to positions of authority, Francis regarded the superior's office as one of service. Thus he called his superiors "ministers" because they were to minister to the needs of their subjects. They were not to bear lofty titles, nor special places of honor, but he considered servants of their confreres.

In everything he did, God's will was to Francis of Assisi the most important factor. It was the secret which unlocked the treasures of Divine Grace and friendship.

The Tertiary's Obedience

While the Poverello's writings were principally directed to his followers in religious life, they are not without application to those who profess to lead a religious life in the world, the members of the Third Order Secular. For while they do not take the formal vows of poverty, chastity and obedience, is it not true, nevertheless, that the spirit of these vows must be their shining glory? Apply the Poverello's teaching to the various circumstances in which the Third Order member finds himself.

The tertiary, just as his brothers and sisters of the first two orders, must be obedient to the laws of God and of the Church. St. Francis made a special point of submission to and love for the person of the Holy Father. It is this same spirit which must characterize the twentieth century tertiary. The truly obedient tertiary will always uphold the authority of the Church and will never tolerate

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CORPORATE IMAGE

(Continued from page 198)

Divine Providence cradling us in the everlasting arms.

We must struggle to keep our wills "poor in spirit" in order to retrench on unwanted desires and to keep our wills from being watered down by wasteful dreams only to enervate and emasculate our strong desire for God and his kingdom. "I am the herald of the Great King!" goaded on St. Francis in his life of penance and poverty to spread the peace of Christ.

IN SYMBOL

Every corporation has its symbol, every publisher his logo, and every organization its badge. The Franciscan order has its symbol too which images forth its purpose: the crossed arms of Christ and St. Francis—both stigmatized and entwined about the surmounted cross in the shape of the Tau, which has the hallmark of St. Francis himself.

Is this the corporate image that America sees of the Third Order of observing tertiaries? We must be as forthright and as simple as our Lord and as fresh in our approach as St. Francis. To world professedly Christians St. Francis taught Christianity. Without concessions. There is no easy Christianity, or ancient Christianity, or modern Christianity. Christ is the same yesterday, today and forever. And he does not change his mind.

The Third Order emblem we wear* must be a symbol not only of how we appear to men, but how we appear to God "for what a man is in the sight of God, so much he is and no more" (St. Francis). Does He see us "content with Christ," striving to put "Peace and Goodness" in our life, shutting out desire in order to make God our All and testing our whole life's work by the words: peace, penance and poverty?

—MARK HEGENER O.F.M.

*There is an indulgence of one hundred days granted once a day for tertiaries who wear the emblem of the order openly, provided that in putting on the emblem or while wearing it they repeat the words: "Holy Father St. Francis, pray for us."

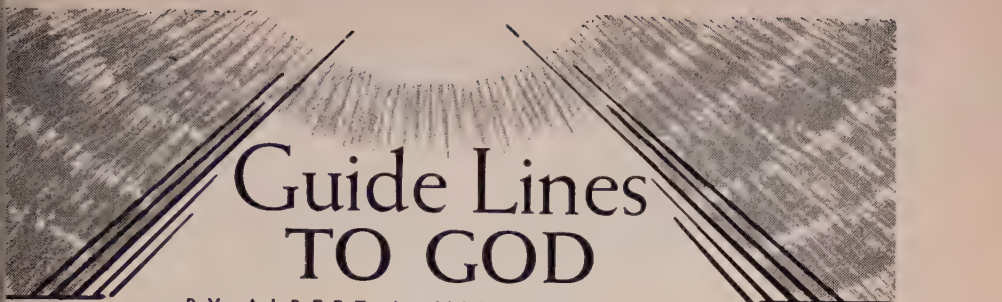
RESCRIPT ON THE USE OF THE VERNACULAR

The following rescript was received from the secretary of the Sacred Congregation of Religious, dated in Rome on May 7, 1960 regarding the use of the vernacular in the ceremonies of investiture and profession in the Third Order Secular of St. Francis:

"This Sacred Congregation has maturely considered the doubt whether the words 'The rite of profession as well as of investiture may be carried out in the vernacular' (Art. 27 Const. Third Order Secular of St. Francis) are so to be understood that all the prayers including the blessings of things and persons may be said in the vernacular as long as the version used is approved by the local Ordinary?"

The Sacred Congregation answered in the **AFFIRMATIVE**.

There can be no doubt, therefore, that all the prayers may now be recited in the vernacular, including the blessings of the scapular and cords and of the people.



Guide Lines TO GOD

BY ALBERT J. NIMETH · O.F.M.

HERE IN NO happiness except in being good. If there is any happiness in the world, surely that person possesses it who has a clear conscience. A person can look the world squarely in the eye because he is at peace with God, he will have true happiness.

What fools we prove to be when we think we can find happiness by following the world's lead. The world is standing on its head. Its standards are warped. It would have us believe that to be happy all we need do is give it up." So they say stimulate our jaded nerves by alcohol, as if there were happiness in slobbering and jingling like a senseless idiot because he has lost the use of his faculties. Give it up by giving way to the demands of the flesh, as if there were happiness in jingling the nerves and jingling the flesh. The world's idea of happiness is to fill our minds with sensual pictures and fill our hearts with sensual desires and get our fill of sensual pleasure.

But it is all sham. It is counterfeit. For our regret we discover that this philosophy leads to inevitable torture and ruin.

There is no real happiness except in being good. Notice we do not say in *being* good but in *being* good. If you want examples, turn to the lives of the saints. Here is a whole gallery of happy souls. It certainly wasn't be-

cause they had possessions; most of them lived in poverty, at least voluntary poverty. It wasn't because they satisfied the urges of the flesh; most of them lived a life of austerity and many of them lived a life of complete chastity. It wasn't because they enjoyed good health; a lot of them had very poor health. Their happiness sprang from the conviction that they were trying to be exactly what God wanted them to be—good.

St. Thomas writes: "Happiness is a natural joy of man, and since religion is intended to enrich life and not impoverish it ('I am come that you may have life and have it abundantly') it follows, as it must follow, that religion aims at expanding joy and not suppressing it."

There is no real happiness except in being good. Any priest, no matter how slight his experience in the confessional, can relate instances of people who come to confession laden with sin, weighed down with remorse and regret. After making their peace with God, they experience a joy and satisfaction and happiness that the world cannot give. They furnish just another proof that there is no real happiness except in being good. If we can grasp this principle and make it part of our life, we are sure to make greater strides in trying to reach God. ●

Dr. John McAleer wrote a series on Padre Pio for the *Forum* in 1959. The novelists ask why suffer? And the reason is simply explained in a living stigmatic whose path crossed the questioning novelist.

SUFFERING AND LITERATURE

by John J. McAleer Ph.D.

WILLIAM DEAN Howells, America's most popular novelist in the 1890's, once said that American writers "concern themselves with the more smiling aspects of life" because Americans themselves are a happy people. America is still the most optimistic, friendliest, and freest nation in the world but no one reading the novels written today would guess it for a moment, since all the emphasis is on man's sufferings. Thus critic Edmund Wilson says our novels leave the impression that America is made up entirely of "helpless victims, shady characters, and displaced persons." What has happened in the twentieth century to give our writers such a different view of life? To answer this question we need only remind ourselves of the strange view of human nature which was popular in the nineteenth century. It was an age of high hopes and man thought very well of himself. He believed human nature was naturally good and rejected original sin as an old wife's tale. He thought the world was improving all the time. This optimism continued up to World War I, which was fought as a war to end all wars. Actually it left the world worse off than ever. People lost faith in the theory that there was no such thing as evil. They saw and experienced too much of it to dispute its existence. The age of optimism, with its "smiling aspects" was suddenly over.

The new awareness of evil that came into American literature after the first world war naturally started men thinking again about the nature and origin of evil. If there was an evil streak in human nature how did it get there? Could anything be done about it? The new writers were not hopeful. To them it seemed that man was the victim of a cruel hoax. He thought he had free will but his actions really were determined by forces beyond his control. He had bad blood, perhaps, inherited from his ancestors, and fell victim to instincts which he was powerless to govern; he was born into a bad environment possibly, where he was deprived of the opportunity to be good or was tempted beyond his strength of endurance. Or he was the by-product of a chance evolutionary process, and there was no higher power to whom his welfare could matter a single iota. He had nothing to look forward to except decay and death. To these writers, paradoxically, the story of Christ was appealing. To them Christ was a man who went among his fellowmen comforting them and promising them a better life. Man repaid Him for His kindness by killing Him. His story, according to the new novelists, was the story of mankind in a nutshell. Every man, even he with the best intentions, is used cruelly by the world.

THE FIRST OF the modern novelists to compare mankind with Christ was Sherwood Anderson. In *Winesburg, Ohio* (1919), the hero is told, "Everyone in the world is Christ and they are all crucified—uselessly crucified." *Winesburg, Ohio* is the story of many people living in a small town. As Anderson tells their stories he identifies each character in some way with Christ. For example, one has on the back of his hand a birthmark which resembles a bloodstain, another dies at three o'clock on a Friday afternoon, another is brutally scourged by those he has come to help. The means of identification, all of which relate to the Passion of Christ, differ from one person to the next, but all these people have one thing in common, they all suffer even though they are good people who never intended the world any wrong. The same device is used by Anderson in *Poor White* and other books, always with the same intention. Anderson does not believe in Christ's divinity. To him Christ merely serves as the best example of the manner in which man, through no fault of his own, is made to suffer. He cannot explain why man suffers. He merely says that suffering is man's destiny. And to him such a destiny is pointless.

Other writers who were just starting their careers in the period immediately after the first world war were attracted by the way in which Anderson used Christ as a convenient symbol of the fate awaiting all men. Eugene O'Neill (Nobel Prize 1936), who lived near Anderson in Greenwich Village in 1920, and knew him well, introduced the idea into his play *Anna Christie*. Here the heroine's name is meant to recall the great fourteenth century prayer *Anima Christi*, which dwells most particularly on the suffering of Christ. Anna is depicted as a woman who suffers not

through her own fault but rather because she was raised in a bad environment—her sins are not her fault so she is not suffering to expiate them—she suffers "uselessly." In the climactic scene of this play Anna swears an oath on a crucifix.

For several months in 1923, William Faulkner (Nobel Prize 1949), lived with Anderson in the same rooming house in New Orleans, where both men were reporters. Almost from the start of his career as a novelist Faulkner introduced into his works Anderson's idea of comparing mankind with Christ. This comparison appears in ten of his novels, most notably in his masterpiece, *Light in August*, the hero of which is named Christmas, and *A Fable*. Several other writers of prominence, John Steinbeck, John Dos Passos, Archibald MacLeish, T. S. Eliot (Nobel Prize 1948), also have made use of Christ symbolism in their writings, but it is difficult now to tell whether Anderson was their model or one of the writers influenced by Anderson. Christ symbolism appears also in *Doctor Zhivago* which, in 1958, won a Nobel Prize for the Russian writer, Boris Pasternak. When he heard the news, the first question he was asked was "Do you think Hemingway and Faulkner have read my novel?" This remark would suggest that Pasternak also owes something to Anderson's influence.

ANDERSON'S most important disciple was Ernest Hemingway (Nobel Prize, 1954). When Hemingway's *The Old Man and the Sea* was published in 1952, every reviewer remarked on the parallels which the author drew between the old man, Santiago, and Christ; they were so inescapable. And when a motion picture was made of the book, the parallels were kept so

that even the most casual theatergoer was bound to notice them. To many people Hemingway seemed to be doing something he had never done before. And when he gave his Nobel Medal to the shrine of Our Lady of Charity of Cobre, patron of Cuba on the Feast of the Nativity, Sept. 8, 1956, many were sure that he was on the threshold of conversion.

Actually Christ symbolism was nothing new in the works of Hemingway. Hemingway began his career in the early 1920's, and was a close friend of Anderson's. In fact he told fellow novelist, F. Scott Fitzgerald in 1923 that Anderson was "my first pattern." In all of Hemingway's books there is Christ symbolism which is used throughout to augment the theme. Many little details meet the eye quickly. In *For Whom the Bell Tolls* Robert Jordan's feet are washed by a woman, the night before he goes forth to meet his death, and she offers to dry them with her hair, scandalizing those present, who find her remark sacrilegious. Colonel Cantwell, the hero of *Across the River and into the Trees*, has a wounded hand which fascinates his lady, Renata, and which she dreams of as being "Our Lord's wound." As a matter of fact most of Hemingway's heroes actually have wounds reminiscent of Christ's stigmata. In his first book, *In Our Time*, a bullfighter with a wounded hand is introduced. In the famous novel, *A Farewell to Arms*, the hero is wounded first in the feet, then the head, then the hands; at that point he says to the woman he loves, "All I lack now is a wound in my side." There seems little reason for doubting that Hemingway got the idea for using Christ parallels in his novels from his friend Sherwood Anderson. Nevertheless, as we shall next see, there is further reason for his using it, a reason which

probably accounts for the exceptional interest he shows in it.

IN JULY, 1918, Ernest Hemingway was wounded in action while serving as a medical aid man at the Italian front. He received head wounds, and wounds in his hands and feet. He was brought to a hospital in Milan to recuperate. That year, on Friday, September 20, an Italian Capuchin friar at San Giovanni Rotondo, in Italy, was pierced with the stigmata while praying before a crucifix in his convent church. Since this priest, Padre Pio, was the only man except St. Francis of Assisi, ever to have borne the stigmata, and the only priest ever to have received it, the news spread immediately throughout Italy and the world and tens of thousands of pilgrims flocked to San Giovanni to behold it. We do not know whether Ernest Hemingway, who was then convalescent, was among those pilgrims but it is known that before the end of that month he sought baptism and came into the Roman Catholic Church. It is not improbable that news of this event occurring at San Giovanni, combined with a personal sense of stigmatization, and a sense of indebtedness to some power higher than himself for his preservation on the battle field, combined to bring about Hemingway's spiritual conversion. Hemingway himself has declined to speak about any possible connection between his conversion and the stigmatization of Padre Pio, most probably because he did not persevere in his new faith but forsook it, in 1927, to enter into a second marriage. His silence, nevertheless, seems significant.

Whether or not Hemingway's conversion was influenced by the stigmatization of Padre Pio, there is no

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Methods of Procedure

Section III, Articles 120-146 of the Third Order Constitution deal with the internal government of the Third Order. Therefore it deals with the duties, responsibilities and method of electing the chief officers of the fraternity. Councilors (officers) elected to office must be professed members. Following the instructions of the Constitution, here in brief is a suggested manner of proceeding with the elections:

1. The Minister Prefect with the Father Director appoint a Chairman of the Elections at least ten weeks prior to the election. With the chairman, a nominating committee is also appointed to make a committee of either three or five persons.

2. Nominating committee meets to prepare the slate of proposed candidates. Several meetings are held before list is finally submitted to Father Director. After approval, letter of notification of elections goes out to entire fraternity together with sample ballot. Ballot shows candidates for offices of Minister Prefect and Vice-Minister Prefect and candidates for councilors, both men and women.

ELECTION AGENDA:

1. Father Director begins meeting with ritual prayers (p. 67). Then introduces the chairman of the elections and the other members of the nominating committee, and turns meeting over to the Chairman.

2. Chairman gives a simple explanation of elections. There are two (2) ballots: the first ballot is for electing the Minister Prefect and Vice-Minister Prefect. Vote for two members only. Chairman then introduces the nominees for these offices, and ballots are given to the professed members. Clerks collect ballots marked; vote is tallied at once.

3. In the meantime the Chairman of the elections introduces the nominees for the Second Ballot, i.e. men and women who are to be elected as fraternity councilors. Their specific duties will be assigned at the first meeting of the council.

4. Results of First Ballot are then announced; the Second Ballot is now distributed and the Chairman instructs the members first to strike out those names of candidates on the Second Ballot who have been elected to the offices of Minister Prefect and Vice-Minister Prefect on the First Ballot. Ballots are marked and collected by clerks.

5. During the tallying of the Second Ballot, an opportunity is afforded the retiring Minister Prefect to give an account of the fraternity's status and activities. Other fraternity officers may also submit reports at this time to the membership.

6. Results of Second Ballot announced. New officers welcomed; old officers thanked. Chairman of elections confirms the election in accordance with Article 126. Director concludes the elections with ritual prayers.

LET ME BEGIN this discussion of St. Bonaventure and Franciscan spirituality by recalling a few facts about St. Bonaventure's life. St. Bonaventure was born at Bagnorea, Italy, in 1221. He entered the Franciscan order about 1243 and after five years of thorough intellectual formation, he began to teach Scripture at the University of Paris. He became a master at Paris University about 1253 and soon found himself involved in the bitter controversy that was then raging between the secular clergy teaching at the university and the mendicant orders whose so-called "intrusion" was resented by the secular clergy. In 1257, he was elected minister general of the Franciscans, an office which required the greatest tact, owing to dissensions within the order, as well as constant extensive journeys. Strangely enough, it is during this time of extensive external activity that his books on Franciscan spirituality were written. In 1273, Pope Gregory X created him a cardinal, and as such he accompanied the pope to the Council of Lyons where he died in 1274.¹

St. Bonaventure's principal works contained his ascetical and mystical teaching are: *De Triplici Via*, *Itinerarium Mentis in Deum*, *Soliloquium*, and *Vitis Mystica*. In keeping with the tradition of St. Francis of Assisi, St. Bonaventure emphasizes the cult of Jesus, the God-Man. The imitation of Christ in his poverty, humiliation, and suffering is stressed. Meditation on Christ crucified with his stripes and wounds is placed at the very center of Christian spirituality.

Let us examine St. Bonaventure's three steps to perfect Franciscan spirituality as outlined in his treatise *De Triplici Via*. Before even beginning our journey to perfection, he tells us that we must withdraw the powers of

Saint Bonaventure

our soul from the contemplation of material things to the contemplation of spiritual things. The human soul with its memory, intellect, and will was destined to be the perfect image of the Triune God. "See therefore," St. Bonaventure tells us, "how near the soul is to God, and how the memory leads to eternity, the intellect to truth, the faculty of choosing to highest goodness according to their operation."² However, because of sin and our attachment to worldly things, this beautiful image of God has been darkened and corrupted. The problem is how are our souls to be restored to their original dignity. The Seraphic Doctor tells us that the image itself is restored through Christ through the three theological virtues with which our mind is clothed and by which the soul is purified, illumined, and perfected. Thus the image is re-formed.³ The soul is purified through what he calls "the sting of conscience, it is illumined through the ray of intelligence, and it is perfected through the spark of wisdom."⁴

THE STING OF CONSCIENCE consists of

Franciscan Spirituality

two parts. First is meditation upon the day of death, the blood shed for us by Christ on the cross, and the face of the Eternal Judge that we all must eventually come before.⁵ Secondly this meditation must move us to a thorough reformation of life. St. Bonaventure tells us, "Who, therefore, would be so bereft of feeling that he would allow the guilt of negligence, concupiscence, or wickedness to rule in himself, while he considers that the most Precious Blood has been poured out on him?"⁶ Not only must sinful habits be conquered, but our minds and hearts must turn to God alone. This is the crucial period when we must wage a relentless war against all our natural inclinations to evil which are still strong in us, for without purity of mind and heart not only the vision of God but even the appreciation of spiritual things is unthinkable. In the true spirit of St. Francis, St. Bonaventure rejects extreme penitential practices and instead encourages us to practice bodily penance with the necessary discretion in keeping with our state in life. He enjoins perfect

resignation to the will of God in all things as the form of penance most pleasing to God. Finally St. Bonaventure points out that the purgative way of the sting of conscience is a life-long practice and process. Although it may be conceded that once virtuous habits have been formed the downward drag of sin is not so powerful, nevertheless the soul can never afford to abandon self-purification. There is no period in which self-restraint may be thrown aside in the belief that the lower self has been transformed.

The ultimate goal of the purgative way is the complete rooting out of sin and all attachment to sin. Once this has been accomplished, St. Bonaventure tells us that benevolence, forbearance, and interior joy will reign in our hearts, for every pure conscience is happy and pleasant.

Thus we can see that the purgative way begins in pain and suffering as we do in violence to our evil habits, but it ends in the joy and serenity of a peaceful conscience.

THE FIRST STAGE was dominated by the painful sting of conscience, the second is under the much more pleasant regime of the ray of intelligence. Man is no longer occupied with his own wickedness and the punishment meted out to him by God the Judge. Instead his mind dwells on the superabundant gifts that God has bestowed on us. First God has given us his Son to be our brother and friend, to be the price of our salvation, and to be our daily food in the Holy Eucharist. Secondly he has given us the Holy Spirit. Thirdly, God has made the Christian soul his friend, his daughter, and his spouse. Thus the frightening realization of God's justice in the purgative way is followed by the happy assurance of his mercy in the illuminative way. That assurance is made even more certain by the assist-

ance of Mary. St. Bonaventure tells us that whoever wishes to be holy must follow the glorious Virgin.⁷

To this illuminative stage also belongs reflection on Christ's passion. "Consider what Christ suffers," St. Bonaventure tells us, "and behold the ray of truth through the eye of contemplation. For because the Lamb has suffered, the seven seals of the Book of Life have been opened."⁸

To the Seraphic Doctor, devotion to the Sacred Passion of Christ is closely connected to devotion to the Sacred Heart of Jesus. To St. Bernard the Heart of Christ revealed the mystery of his mercy. St. Bonaventure goes further: the Heart of the God-Man is the very center of the mystical body which is the Church, it is the link between God and man, in which the Christian meets both his Redeemer and those that have been and will be redeemed. The Heart of Christ is the true school of virtue, where the soul will learn meekness and patience in times of trouble and compassion with the afflicted.⁹

St. Bonaventure's devotion to the Sacred Heart reveals the large place the Seraphic Doctor allows to human emotion in his spirituality. It is in fact made one of the stepping stones by which man is meant to reach the highest union with God. St. Bonaventure tells us that Christ has not been raised up on the cross to make access to him difficult for those who want to come to him, but rather that he may be more readily found by all. "Approach therefore," St. Bonaventure says, "this paradise with confidence; by the extended arms, know the affection of the Sufferer who invites you to mutual embrace."¹⁰

MEDITATION on the mysteries of Christ in the illuminative way invariably leads to the final step in St. Bonaventure's program for perfection, the

ray of contemplation. Once again the passion of Christ plays an essential part in Bonaventure's mysticism. He tells us that the ray of contemplation must follow the shape of the cross. It must go inward into man himself, outward to see the instability of the world, downward meditating on death, judgment, and hell, and upward to the joys of heaven.¹¹ "This is that blessed cross," the Seraphic Doctor says, "defined by these four ends, on which, O devout soul, you must hang in meditation together with your sweet spouse, Jesus Christ."¹²

This incessant contemplation on the suffering Christ is accompanied by the ever-increasing realization of the transitoriness of this world.¹³ The world is seen as a constant source of danger to man's salvation. Depising the world is difficult at first, but this attitude grows with contemplation, for Bonaventure says, "If, O soul, you knew yourself perfectly, you would despise the world and all that is in it; if you understood your own heavenly nature, you would without doubt abhor earthly consolation."¹⁴

With the ray of contemplation, once again the soul is restored to its original beauty as the image of the Triune God. The three faculties of the soul, memory, intellect, and will rest in the sweet service of their Creator.

Now perhaps you are wondering about the significance of St. Bonaventure's spirituality for us as Third Order members and as laymen. Perhaps you have erroneously heard that mysticism and ascetical practices are only for those chosen few called to be Trappists, Poor Clares, or Carmelites. St. Bonaventure tells us, however, that intimate mystical union with God is not reserved only to favored members of the religious orders. Rather the road to union with God is open to all, priests and laymen, men and

women alike. The only requirements are a desire for such union, a love of Christ crucified, his Sacred Heart, and his Blessed Mother, and perseverance. St. Bonaventure calls mystical union with God a state of grace open to all although few attain to it because of its great difficulty.¹⁵ However, its very difficulty should serve as a challenge to us. Furthermore there is the command of Christ, "Be ye perfect, even as your heavenly Father is perfect."

Another question that may perhaps enter your mind is this: Is St. Bonaventure's method of spirituality the best means of arriving at perfection? This question is open to dispute, but one thing is certain—many people have used St. Bonaventure's way to attain a high degree of spiritual perfection. It works; there is no better argument. ●

¹Hilda Graef, *The Light and the Rainbow* (Westminster, Md.: The Newman Press, 1959) p. 227.

²*Itinerarium Mentis in Deum* (3, 4) as quoted in *ibid.*, p. 228.

³*Ibid.*

⁴*De Triplici Via* (1, 2) as quoted in Graef, *The Light . . .*, pp. 228-29.

⁵Graef, *The Light . . .*, p. 229.

⁶*De Triplici Via* (1, 7) as quoted in *ibid.*

⁷Graef, *The Light . . .*, p. 231.

⁸*De Triplici Via* (3, 3) as quoted in *ibid.*

⁹*Vitis Mystica* (24, 3) as quoted in Graef, *The Light . . .*, p. 232.

¹⁰*Vitis Mystica* (24, 1) as quoted in Graef, *The Light . . .*, p. 233.

¹¹Graef, *The Light . . .*, p. 232.

¹²*Sililoquium* (prol. 2) as quoted in Graef, *The Light . . .*, p. 234.

¹³Graef, *The Light . . .*, p. 233.

¹⁴*De Triplici Via* (2, 10) as quoted in *ibid.*, p. 235.

¹⁵Dunstan Dobbins, O. M. Cap., "Franciscan Mysticism," *Franciscan Studies*, September, 1927, p. 132.

SUFFERING

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reason to suppose that the Christ symbolism which he has introduced into so many of his works, even that which appears in *The Old Man and the Sea*, is meant to suggest any supernatural link between Christ and man. Regardless of what he may believe privately, to Hemingway the writer, Christ is merely the finest example of a man who knew how to die well. Like Anderson he believes all men are destined to go down to defeat, in suffering. He suggests that it is best for man to meet suffering bravely, not because it will earn him supernatural life, but rather because it seems nobler for a man to die with resignation than to die protesting. Truly his manner of meeting death is as pagan as falling on a sword or downing a cup of hemlock.

WHEN ONE CONSIDERS the millions of words American authors have poured across paper in the past forty years, drawing parallels between Christ and man, it seems impossible to escape a certain feeling of sad disappointment. *None of these writers has accepted the divinity of Christ, or even guessed at the true meaning of suffering.* Yet through all of these years has lived in San Giovanni Rotundo the one man in the modern world who literally knows the suffering of Christ. By the standards of our American writers he should be the unhappiest of men. Yet, if they paused to consider the stigmatic of San Giovanni, they would find a man carrying on the ministry of Christ, comforting his brethren and instructing them by his example in the true meaning of suffering, not at all a man consumed with anger and bitterness.

The world has grown weary of the pointless protests of a generation of

by Donald Oberle, Tertiary
Quincy College

writers who found suffering useless. Last year's Pulitzer Prize play, *J. B.*, asks the question anew, Why must man suffer? and playwright MacLeish suggests that man suffers to purify his soul. It is even said now that original sin has again become popular with men of letters. It would seem that our writers are at last beginning to understand what Padre Pio has been proving to us over and over again, daily at the altar of Christ, through all this era of trial. How unfortunate for our age if Ernest Hemingway once journeyed up the slopes of Mount Gargano to visit the gentle stigmatic that he did not understand this fact at the start. The many Nobel Prize winners who have experimented with Christ symbolism might instead have given their talents to creating a powerful Christian literature which would have strengthened the west against the assaults of the forces of darkness from without. •

OBEDIENCE

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any ridiculing of ecclesiastical authority at any level, much less when it concerns the very person of the Vicar of Christ.

He will take the duties of his state of life seriously, without hedging or cutting of corners. He will make an honest appraisal of what God expects of him in his state of life and then make a sincere effort to give it the very best that he has, even at the cost of personal sacrifice to himself.

In the married state, the tertiary wife will remember that she has promised God to obey her husband and to

cherish him in all circumstances of life, pleasant or unpleasant. On the other hand, the tertiary husband will realize his dignity as head of the household. He will regard his wife as his helpmate and not his servant. She must be the heart of the home, and he will see to it that she is given the honor she rightly deserves. He will seek her advice and together with her, arrive at a solution that will be pleasing to her, when there is question of family affairs or difficulties.

Together, the tertiary parents will assume a benevolent role toward their children. They will not be despots, but rather seek to emulate Mary and Joseph. They will inspire love in their children and make them dutiful and obedient. Understanding any sympathy for each member of the household will be the golden threads coursing through the lives of this closest of all human circles, the Christian family.

Nor will the tertiary neglect his own spiritual life. He will realize that as a member of the Third Order of St. Francis, he has promised to observe the tertiary rule of life. He will not be numbered among those who make the promise and forget to keep their word. Instead, his rule of life will color his every living moment. He will use each precept of his rule as a stepping stone to Franciscan holiness.

The standard for him will be, as it was for St. Francis: Is this how God would have me act? Am I certain that this, for me, is the will of God. Having ascertained this fact, he will act without fear of any man. And like Francis, he will find that obedience is the key which unlocks for him the treasures of heaven. •

Holy Communion

Spiritual Reading

MAN WANTS knowledge and truth; of these he will never have enough. This struggle for knowledge and truth isn't anything characteristic to our age alone, but it is, rather, something which man has striven to grasp for centuries.

In history we read about man's awakening to new knowledge and truth, or to that which appeared to be truth. These periods in history are known to us as "Renaissances" or "Enlightenments". Today, as in the past centuries, we experience a new enlightenment—"The Atomic Age." Man's search has not ended; he is still looking for the answers to those questions which are not comprehensible. Now man thinks that he has found the answer to his questions in the atom, but the atom only presents new problems to solve.

The recrudescence of this search for knowledge and truth has stirred man's mind toward multitudes of theological and philosophical questions. During the eighteenth and nineteenth centuries it seemed as if man had abrogated all things that belonged to any sort of supernatural order. He tried persistently, but failed to prove that all problems of his civilisation could be solved only through giving himself entirely to nature. Results of this theory are prevalent today—materialism, scepticism, atheism, etc.

This all points to the fact that man cannot find real knowledge and truth

in a natural order. Man can not find the answers to his problems unless he has some awareness of God. All things, animate and inanimate, receive their existence from God. Biology, chemistry, physics, mathematics, and astronomy have their beginnings in theology.

As Catholics we are obliged to abandon all literature which is a danger to our faith and morals. The only way to get rid of evil is by replacing it with something beneficial; this is where good Catholic literature enters the picture. This spiritual reading shows that we are willing to know and truly understand what God has revealed. Not only does spiritual reading increase the knowledge of our faith, but it also tends to make us strong and ardent Catholics who can uphold our religion.

In spiritual reading one need not stick merely to theological and philosophical books. In these one learns about his faith. But if one would like to see his faith put in action, he should read the lives and the experiences of saints. It may be the life of Our Blessed Mother, Saint Francis, or more important, the life of our Lord. There are many books available on the "Life of Christ". It is in reading these accounts that one may really experience his faith, if only vicariously.

As a tertiary we accepted the responsibilities of the rule; therefore, let us uphold these responsibilities by at-

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The Greatest Sacrifice

by Philip Marquard O.F.M.

EXECUTIVE SECRETARY

AS THE GENERAL Constitutions of the Third Order embrace the spirit of poverty and the spirit of chastity, so do they also include the spirit of obedience. False pride and a worldly spirit oppose the spirit of obedience. Hence the very opening paragraph of your Third Order rule in giving the requirements for membership in the order insist on obedience. In fact the phrase "above all" is used. "Above all of tried fidelity in the practice of the Catholic Faith and in loyalty to the Roman Church and the apostolic see."

Obedience Carries a Big Price Tag

The spirit of obedience as demanded by the Third Order requires the surrender of your will to God, because your free will is your most treasured gift. In giving it readily to God, you give him your best.

The Church teaches that obedience is more important than the spirit of poverty or chastity for three reasons. First, by obedience your own will is sacrificed which excels your external goods and your body, the object of the spirit of poverty and chastity. The second reason is that in the spirit of obedience are contained the other two, which cannot be said of the

spirit of poverty and chastity. The third reason lies in the fact that the spirit of obedience comes closer to the goal of the state of religious life, namely, the subjection of the whole man to God.

The very idea of sacrifice embraces the companion concept of self-denial, self-control, pain. Therefore, if obedience is the greatest sacrifice you can make, it follows logically that it likewise cuts you more deeply in the sphere of self-denial. Among all sacrifices, that of the will is hardest. Due to original sin there exists within everyone a strong inclination to rebellion. "Everyone has on his lips," says Msgr. Benson, "and one day may give, the kiss of Judas." This describes clearly the struggle which goes on within everyone. The spirit of rebellion has deep seated seeds that easily take root and grow wildly all too quickly. We must always be watchful. A legend of Sparta tells of a lad who, being in wrongful possession of a young fox, hid it under his clothing. Rather than betray himself, he allowed the fox to chew his chest to pieces. The spirit of rebellion is the fox within you. You must admit he is there, and practice the spirit of obedience to keep him in check.

With these thoughts in mind we can well see why, for instance, article 95 of the General Constitutions insists on absolute obedience. It reads in part: "All tertiaries shall show the greatest reverence and submission to him, the Vicar of Christ on earth, and give him absolute obedience." In a similar way article 96 demands obedience to the local bishop, and article 111 requires obedience to the local Third Order director or moderator. With the same purpose article 133, #4, insists that the council of a fraternity carry out the wishes of the superiors.

All these are safeguards to prevent the individual tertiary and the fraternity from falling victim to the sin of the wicked angels described on the first pages of Scripture. Disobedience will necessarily go astray, and its undertakings, no matter how cleverly planned, will fail. In the Bible there are many examples given to substantiate this truth. Look in the First Book of the Machabees, for example. There we see that some Jewish priests desired on their own responsibility to wage war against the enemies of Israel. But they were defeated and killed, and it is said of them that they were not of the seed of those men by whom salvation was brought to Israel. They very simply lacked the spirit of obedience, and no blessing was on their undertakings.

What Is Involved in Obedience?

If your hand is not steady enough to draw a straight line, you naturally reach for a ruler. Then you easily draw your straight line. The same applies to your spiritual life. You can never walk a straight line to God by your own will. There will be small and larger departures from the straight and narrow path. You need a ruler. Obedience supplies this for you. With a perfect spirit of obedience you will have the aid you need to avoid the many deviations coming from self-interest.

Obedience is no ruler for the stupid or the, so called, weak willed people. It is rather the ruler for those who champion justice, wisdom, and love.

For obedience is first of all justice. Through obedience you give God what you owe him. He made you and gave you all you have. Each moment he sustains you in existence. Without his help you would fall back into the nothingness from which you came. But God as a good Father not

only begot you, sustains you, but he desires all happiness for you. This truth was well known and well appreciated by St. Francis. To him God was a very good Father. Every fiber of his being cried out "Our Father who art in heaven." He knew he belonged to God and deemed it a privilege to obey him. He recognized the justice there is in obedience to God, and he gave God the first and the best service. With this concept of obedience you can more readily imitate him.

But there is more. Obedience is not only justice, it is also wisdom. Why? It is wisdom because it will safely and surely bring you through all the problems, trials, and demands of life. There is only one way to success, and that is the path of obedience. The commandments alone can lead you to God and happiness, and it is only through obedience that you can walk the road of the commandments. No wise builder will throw aside his plans and continue his building from mere chance or inspiration. He knows that very soon he will be in for trouble if he does. Then later if he gets back to his plans he has an unfortunate "sore thumb" on his building, and he can hear passerbys saying: "What fool architect or contractor had a hand in that muddled job." You may deceive some people about the state of your soul, but you will never deceive God. Many of your friends may think you are quite a wonderful person, even though you hypocritically cover up your "bad side." But who is being fooled? It is just you yourself. When the last card is played in your life, you will turn up as the joker. Through all your acts of disobedience so cleverly played you will find that you have dealt yourself out of heaven, for disobedience will bring you trouble just assuredly as it brought trouble to

Adam and Eve. Obedience, then, is wisdom, because it brings you peace of mind and heart in this world and eternal joy hereafter.

Finally you must realize that obedience is love. Christ stated explicitly: "If you love me, keep my commandments." Obedience alone is the true test of love. Lip service does not mean much. It is well to recall the words of Christ to such lip serving individuals: "They honor me with their lips, but their heart is far from me." At times obedience can ask a real proof of your love because of its bitter demands. If you feel fainthearted then and think the sacrifice is too much for you, raise up your eyes to Christ on the cross. His life was a holocaust of perfect obedience. Not only did he obey his heavenly father, he also obeyed sinful men. St. Bernard exclaims: "Blush, proud ashes. Learn to obey. A God humbled himself, and thou exaltest thyself. God is subject to man, thou seekest to rank before thy Creator by longing to rule over men." Christ proved his love by dying on the cross. Now it is our turn to prove our love by dying each day in the performance of all our duties. All selfishness must go. There is no true love amid selfish thoughts. True love is sacrificial. St. Francis was consumed with love for Christ.

The world has forgotten that obedience is justice, wisdom and love. But this is something you must not forget. ●

CONSTITUTION

(Continued from page 213)

tendance at the monthly meeting. Just as one keeps close to his family through family dinners, let us keep close to our Brothers and Sisters in St. Francis by the "feast" of a meet-

ing, where we may feed ourselves with spiritual food for thought.

The Mass should be attended by all, in the true spirit of Francis. In the same way as our father loved the Mass and attended it daily, we also should follow his example. Holy Mass is the most sublime form of worship since it applies the merits of our Savior's bitter passion and death to our souls. It is also the most abundant fountain of the spirit of sacrifice which should characterize the children of St. Francis. For a tertiary attendance at Holy Mass should be the religious exercise that he treasures most zealously. The Mass is a sacrifice; and just as a sacrifice is not complete without consummation of the victim, so too the Mass. Communion is an integral part of the Mass and we, as tertiaries, should receive often, even daily if possible. Holy Communion was instituted as food, Divine Food, by Christ our Divine Friend. The food of Communion promotes growth for our virtues, strength to keep our resolutions and stave off death by sin, and it cures the diseases of our faults. Our Lord instituted it as a Divine Friend and as such this gift protects us, keeps Him near us, gives us whatever is good for soul and body, and makes us like its Divine Giver—thus we become more Christ-like.

Alms that are offered should be given in true charity; even as Christ gave all to us we should give as much as we can to those less fortunate than us.

In Benediction we partake in the blessing of Christ, that same blessing which He gave to the sick, the poor and the weary of Galilee and which He now gives to us, who are sick with longing for Him, poor in spirit and weary of the world. ●

"Since the Brothers know what they ought to do and what to avoid, there is nothing further for me to do but teach them by my actions, because that is the purpose for which I have been given them in life and after death."

ST. FRANCIS OF ASSISI

St. Francis of Assisi—XVIII

by Col. W. Boss, Tertiary

IN HIS LAST years St. Francis went through the time of anguish and sorrow that St. John of the Cross describes as "the dark night of the soul." God seemed to have withdrawn from him and everything had gone wrong. He was passing through a dense cloud, with only the firm belief that once he had passed through it, God would be on the other side.

Many Christians have experiences like this, when the Holy Spirit seems far far away, and we are alone in the darkness, apparently deserted. We are not really alone; we have forgotten that our Lord said clearly, "Lo, I am with you—always—even to the consummation of the world." And we should remember that means—in life, and in death, too. This is a truly comforting thought.

So, by studying this "dark period" of the life of our Seraphic Father we should find signs to guide us in our own lives.

It was at this time that St. Francis said, "I love my brothers greatly, but I would love them more if they followed my example." Poor, human Francis! A time was yet to come when love would be frustrated no more, and he would say—"Tell my brothers, *now and those to come* that

I bless them, all that I can and more than I can."

A comforting thought for all of us, that we participate in the personal deathbed blessing of St. Francis. He had all his followers in mind. Remember this when you think of St. Francis.

The period of "darkness" referred to by St. John of the Cross may apparently endure for months or even years, but it is not unbroken. One of the breaks in the darkness is what happened in the cave at Greccio.

* * *

It was during this difficult period, when everything was so black that St. Francis held the Christmas Midnight Mass in the cave at Greccio.

"He borrowed an ox and an ass from a neighboring landowner. He had no statues of St. Joseph or the Blessed Virgin, but he begged some straw and borrowed a manger. Because he was not a priest the Holy Mass was celebrated by Father Sylvester, with Francis as the Deacon. And I am sure he must have been intoxicated with joy as the ceremony proceeded."

What is the lesson St. Francis was trying to impart to us by arranging the Christmas Mass in the dark cave? I think he wants to impress on us the love our Lord and Master showed in

leaving Heaven to take upon Himself human form as a Baby. Infinite Majesty becoming absolutely dependent upon humanity for His every need. Whenever you see an infant lying helpless in his carriage, unable even to sit up, entirely subject to the will of others, let it remind us of the incredible love our Lord has shown for us.

It was during this period of darkness too, that St. Francis prayed on Mt. La Verna: "O my Lord Jesus Christ, I pray thee to grant me two graces before I die; the first that in my lifetime I may feel in my soul and body, so far as is possible, all the pain and grief which thou, O sweet Lord, didst feel in thy passion; the second, that I may feel in my heart, so far as is possible, that exceeding love by which thou wast driven willingly to endure so great a suffering for sinners." Here we have a key to the feelings of Francis as he passed through the cloud. He was not unhappy to be passing through it, since he desired so passionately to be like his Lord in everything. Some of his brothers had left him for a less rigid rule, his health had been taken from him, his eyes had failed him and his sight of God was obscured by the darkness.

His attitude was, "I must suffer more and more. I have suffered nothing so far, because I have not loved enough. Did I really love the whole world, I should endure in myself all the world's pain, just as my Lord did."

* * *

There was another incident that occurred on the Easter Day following the Christmas ceremony at Greccio. On that day the brothers wanted to keep the greatest festival of all with something like a banquet. Some good friend had sent them good food, and fine linen, and cut glass goblets. With delight they arranged the table and

rang the bell.

The bell brought Francis in for the meal. He saw the fine spread. His action does not suggest that he was angry; it suggests that he was amused, but a little dubious of the wisdom of it all. Perhaps the table reminded him of the wild banquets and revels in Assisi when he was a young gallant. Anyway he alone saw the temptation lurking in that food and that finery. His manner of pointing out the lesson was very gentle.

He went away and waited till all the brothers were seated around the splendid repast. Then he returned and knocked on the door. The brothers cried to whoever knocked to enter, and turned their heads to see who it might be. It was Francis with an old beggar's hat on his head, hobbling in with the help of a stick. "For the love of the Lord God," he said, "make an alms to this pilgrim poor and infirm."

* * *

Francis wandered alone from Assisi to find Bernard Quintavalle, his first convert and faithful friend, who was at the Carceri hermitage. It was a difficult journey, because his eyes could scarcely see the path, and his heart was heavy. But as he climbed Mount Subassio he felt happier because soon he would be with Bernard. He called to him, "Bernard, Bernard."

There was no answer, for Bernard was in his cell, caught up in an ecstasy. Francis called again, but there was still no answer.

Climbing upwards, he called, "Brother Bernard, come and speak to a poor blind man. Bernard, come and speak to me. I am blind."

There was no answer and Francis, weary and hurt, turned sorrowfully to go down the mountain. Then his conscience rebuked him—"What are

(See page 224)

Leaders *must be* Readers



The Idea of Catholicism, ed. by Walter J. Burghardt, S.J. and William E. Lynch, S.J., Meridian Books, Inc. \$6.00.

An author who would compose or edit a book without any specific readers in mind might be compared to a speaker who prepares to address an empty hall. As one peruses *The Idea of Catholicism* one is greatly puzzled regarding the audience or at least the character of the audience this book will have.

The volume is a collection of writings of a number of representative Catholic writers of recognized literary stature. Among these we would certainly reckon Cardinal Newman, Cardinal Suhard and Karl Adam. Furthermore, among masterpieces of literature we would list also such works as the liturgical prayers employed in the celebration of Holy Mass and in the administration of the Sacraments. Papal pronouncements do not by the very fact that they come from the Holy Father become literary gems, yet they are official statements of Catholic doctrine and thought.

We might even agree that the works chosen besides being of literary value at least in many instances, are also representative writings and quotations. However, it is difficult to discover the purpose the editors had in mind in assembling this volume. In the Preface it is stated that the work was not undertaken as an anthology but that the editors "have allowed the theologian of Europe and the United States, each of them skilled in a special way, to write a book for us," which is hoped will convey a "total image of Catholicism." Later on in the book (p. 59), Father Lynch explains that "the purpose of this book—with the help of many good men—is to try to indicate, without qualification and without narrowness, the unabated Idea of Catholicism." It must

be admitted that this objective is somewhat nebulous and the manner of achieving this objective is equally difficult to follow.

To compose what technically could be considered a review of this book would necessitate under the circumstances a separate analysis of each section or chapter and by that time the review would become so bulky that no editor could be found to include it in his publication. It cannot be denied that the book contains gems of Catholic literature, as for example, would be "The Meaning of God" by Cardinal Suhard, the quotations from Karl Adam's "Christ Our Brother" or Cardinal Newman's "The Grammar of Assent" and finally the excerpts from the liturgical works of the Church. However, even gems lose something of their lustre by being separated from their proper settings.

If any specific readers were in mind, they could not have been educated Catholics, who would have read all these or at least most of these works previously. Uneducated non-Catholics would glean almost nothing from a perusal of this book. Even educated non-Catholics, to whom the book might be especially addressed, would have great difficulty first in reading the various selections and second in discovering any logical progression in the work. Even selections from great writers become more difficult to understand when they are taken out of their proper context. The work does not become easier to read because of the small type selected and also by the fact that there is no methodical outline to guide the reader and no index.

The work might with some hesitation be recommended for a place on the shelf of such organizations as Newman Clubs and more advanced Study Clubs. •

INNOCENT SWOBODA O.F.M.

Letters of Mother Seton to Mrs. Julianna Scott, Msgr. Joseph Code, Fr. Burgio Foundation, 288 p., \$4.00.

These letters indicate a frequent exchange of correspondence with one person. Writing so much and so often, one is bound to reveal a good bit of his character. And so Mother Seton does. These letters give us an insight into the ordeals and trials that beset Mother Seton's path as her special vocation unfolded. They reveal how the abundant natural affection for one person can be turned to one's spiritual good. The letters contain all the small talk occasioned by the peculiar circumstances in which they were written. Even amid all the small talk Mother Seton gently interweaves a subtle spirituality. Always she is the teacher concerned about eternal values. At times the reading is tedious and repetitious. In spite of that though, it is an interesting experience in character reading. •

Saints Who Made History, Maisie Ward, Sheed and Ward, \$4.50

With her flair for interesting detail, Maisie Ward makes history come to life. She gives us the background of men like St. Ignatius of Rome, Polycarp, Justin and Clement. She shows us the great influence of men like St. Irenaeus, Anthony the Hermit, Athanasius. Most of the influential figures of the Church's first five centuries are treated. We feel that this is an extremely important era for Catholics to know well and understand thoroughly. Unfortunately too often it is grossly neglected. We think this book is great not so much because of the biographical content (which is definitely impressive,) but because it shows the evolution of the Church as a social and world power. It presents an excellent case for the validity of tradition. In the midst of her struggles for survival we see the Church ever aware of her mission to teach. While holding the fort, so to speak, she is constantly clarifying her doctrine for her contemporaries. So much of this development revolves around the men whom the authoress selected, men of great holiness and intelligence. •

Saints In The Valleys, Jose E. Espinosa, University of New Mexico Press, \$6.50.

Travellers in the southwest tell of funny looking statues wrapped up in gaudy

clothing or painted in shouting hues. To some they would pass for questionably successful attempts of a sophisticated kindergarten art class. These are the *santos* of northern New Mexico and lower Colorado, homemade images of Christ, the Blessed Virgin and the saints.

The reaction to these peasant attempts of early Spanish New Mexico has been generally scornful. But the trend has changed in the past twenty-five years and today in the handsome work *Saints in the Valleys* Dr. Jose Espinosa of Detroit University approaches these religious images with great sympathy. He doesn't say they are great art. He does say it is a great mistake to consider them religious fetishes of a superstitious people. He defends the religious concepts of this people as being disciplined and fully in accord with the traditional teaching of the church in the matter of the veneration of the saints. The New Mexicans were aware of better things but after the earlier imported images were destroyed in the various tragedies that befell the Spanish colonies north of the Rio Grande, the impoverished people did the best they could with their hard earned materials and simple lack of skill to express their tender, familiar affection for Christ and his saints. The *santos* are not beautiful in the accepted sense but they certainly are honest expressions of the deep feelings of a religious people.

As Fray Angelico Chavez, the Franciscan poet of the southwest, points out in his thoughtful introduction, we have a rather happy combination of things here. Jose Espinosa himself has roots deep in the culture he discusses. He is a native of New Mexico with ancestors going back to the early days of the Spanish colonization. At the same time he is a mature scholar who is presenting us with a truly scholarly work. As he traces the history of images in the region and elaborates on the golden age of the *santos* (ca. 1775-1860) he produces a study which has great interest for the historian, the religious chronicler, the anthropologist, the sociologist, the student of the history of art and the artist himself since he does a very adequate job of discussing the techniques employed. The Franciscan reader will find interest in the study as, of course, it was the friars who contributed the most decisive element in the formation of this culture. •

FR. XAVIER CARROLL O.F.M.

Items of Interest



The Eucharistic Preaching of St. Bernardine of Siena: *L'Osservatore Romano* recently pointed out the providential preaching of St. Bernardine and how he brought back a generation to a knowledge and love of Christ in the Eucharist. During this year of the International Eucharistic Congress and the efforts to enkindle in the faithful a fresh appreciation of worship, the lessons of St. Bernardine remain an example to us.

In 1417 the tragic Western Schism came to an end leaving in its wake a demoralized, undisciplined, incredibly ignorant generation of Christians. Disunity was everywhere. The sacraments were abandoned, heresy threatened and division marked every area of church life. In this same year Bernardine began his preaching. He preached the Eucharist—sign of unity, bond of charity!

Though St. Bernardine was a learned theologian and wrote much on theological subjects, he never composed a special tract on the Eucharist. His whole teaching on this subject is contained in his popular sermons. There is nothing new, nothing novel, no new insights or speculations. It was simply the matter of presenting traditional doctrine in a form that was stimulating and intelligible to common people. He takes examples from everyday life; some of his analogies are not always perfectly apparent, but they are thought-catching and can be remembered. He talked to peoples' imagination, conveyed the essential message and fired them to action.

His themes were traditional: the real presence, transubstantiation, the sacrament of the Eucharist, the sacrifice. People's difficulty in grasping the idea of the change of the substance of bread into the Body of Christ was, he said, comparable to the difficulty they had in understanding what really happens when water is changed into steam, when the egg gives way to the

chicken, when bread turns into flesh. The multiplied presence of Christ in each little host was likened to the same image in each piece of a shattered mirror. And that is the way he spoke to the crowd. His sermons are filled with examples they can grasp.

Constantly his Eucharistic theme was that here we have irrefutable proof of God's love for man. God's desire for common-union with his creature. And this he connected with the Passion of Christ, for after all, the Eucharist is a *memoriale mortis Domini*: a memorial of the death of the Lord. Devotion to the passion of Christ, he said, was a necessary requisite for properly approaching the Sacrament of Love. In an age when people felt quite proud of themselves if they received Holy Communion once a year, Bernardine boldly introduced the notion of "frequent" communion. He succeeded in getting many to the communion rail several times a month, and in Perugia he had a group of thirty young men who received weekly.

Bernardine's Eucharistic preaching left its mark. In Italy he came on the scene when irreverence was everywhere, profanation of the churches common, absence from Sunday worship normal, ignorance of clergy and people, gross superstition the rule. He left the scene leaving generation in awe at the wonderful gift of God and all that surrounds it: church, priest, ritual, missal; and the masses were back to their Easter communion (30,000 received in one city where he preached). So well instructed were the people of Italy that the heresy of the Reformation, soon to threaten from the North, found no foothold there. •

New Marian Pontifical Academy On December 8, 1959, by virtue of the *Motu Proprio Majora in dies*, the Holy Father

John XXIII declared the International Marian Academy to be a Pontifical Academy enjoying all rights and privileges. Coming only twelve years after its founding, this is an unusual honor.

The academy was founded in 1948 at the instigation of Fr. Carl Balic O.F.M., eminent Marian theologian. Its declared purposes are to promote and foster scientific research in Marian matters, both speculative and historic-critical, and to promote international congresses, Marian weeks and conferences and to publish their proceedings.

So far the Academy has published the fruits of its research in the following categories: Mariology of the middle ages, modern Mariology, collected writings on the Assumption, Immaculate Conception, Marian meditations and Marian studies.

In a period of ten years the Marian Academy has organized three international congresses and numerous national and regional ones. How kindly the Holy See views this activity is seen by the fact that the Holy Father used the occasion of the first two congresses to make solemn proclamations: the dogmatic definition of the Assumption in 1950 and the proclamation of the Queenship of Mary in 1954.

Two types of congresses are fostered by the Academy: the strictly scientific ones are referred to as Mariological, while the more devotional and practical are called Marian.

The most important new development occasioned by the papal document raising the Academy to pontifical status is the institution of a permanent council for the organization of congresses. This is a response to the general feeling abroad that the international congresses be continued and that at the same time some continuity between the congresses be preserved.

International Congress on Ramon Lull Studies Dr. Garcias Palou, rector of the *Schola Mairioncensis Lullistica* has invited the foremost scholars of Ramon Lull to participate in a congress to study the life and missionary labors of this famous and blessed Franciscan tertiary. The congress will take place from the 19-24 of June. Participants will number 35 Spaniards, 10 Germans, 5 Italians, 3 Englishmen, 2 Belgians, 1 Portuguese, 1 Frenchman and 1 Venezuelan. Fr. Efreem Longpre O.F.M. will preside over some of the sessions. Members participating will visit the ancient college of Miramar established by Blessed

Ramon Lull—the first college ever established for the exclusive training of missionaries for the infidels. At a special session Father Batllori will present to the congress the Latin version of the works of Ramon Lull.

Franciscan T.V. Priest: Readers of the FORUM over the years are acquainted with the activities of Fr. Agnellus Andrew O.F.M. of London, England, long active in radio and T.V. work. The 51-year old Franciscan has become the first Catholic priest in Europe to qualify as a fully-trained radio and television producer.

For years Fr. Agnellus has served as Catholic Assistant to the Head of Religious Broadcasting in the British Broadcasting Corporation. He has become familiarly known as the "radio priest" because of his many talks, commentaries and interviews over the air.

While taking his producer's course, Fr. Agnellus had to be relieved of all his other work. Since a producer must know something of everyone else's job, he worked in turn as floor-manager, camera-man, sound-mixer and vision-mixer.

After the producers' course, Fr. Agnellus worked on a six-weeks "attachment"—which means working with other full-time producers to get experience on a variety of programs.

Fr. Agnellus hails from Ayrshire, Scotland; he came into prominence in England during World War II when he took part in the "Anvil"—a quiz program devoted to religious questions. Prior to that he did parochial work in Manchester. He has lectured and broadcast not only in England, but in Ireland and the U. S. where he has made several tours.

Guam Shops Too! William Corcoran, Central Office treasurer and promoter of the Sunday Observance program, received the following note from Fr. Christian Schembri O.F.M. Cap., former commissary of the St. Mary Tertiary Province now stationed on the Island of Guam: "Our Third Order Fraternity is promoting The Sunday Observance movement with their brother and sister Tertiaries throughout the country. Enclosed is a \$50.00 check. We would like to have 10,000 window stickers for our May 1960 campaign." Window stickers are available from Sunday Observance Project, 1610 Vine Street, Cincinnati 10, Ohio.

God's Troubadour Guitar-strumming, singing Fr. Bernard de Brienne O.F.M. from Montreal has attracted national attention by his many radio and TV performances and by the many original songs and records. He has a repertory of 400 French songs and 100 English songs—all born of his love of life and music. They are folk songs, he says, "and they are expressions of joys and sorrows and are religious because my way of looking at things is religious." "If people see a happy man it has a strong appeal. People should also teach with something they like."

The 35-year old priest "serves the Lord with gladness" through self-composed, catchy airs on a religious theme that talk to the teen-age crowd in their own language. He has twice appeared on the Montreal Hit Parade and also appeared on TV from New York City. He is a member of the musicians union; profits on his records go to an education fund for priests and for charity.

Fr. Bernard is a master of all the string instruments and has a wide musical range. He is also a sculptor and painter and designed the jackets for his own record albums. •

Frank Eschen—Tertiary Frank Eschen, special events director of Post-Dispatch (St. Louis, Missouri) television and radio stations KSD-TV and KSD died on March 25 of a heart ailment at the age of 50. Mr. Eschen was a top-flight newsman, well known in the mid-west and often seen on NBC national hook-ups for special events and news from the St. Louis area. Mr. Eschen was prefect of the Third Order of St. Francis at St. Charles Borromeo Church in St. Louis (Capuchin Fathers). •

The Story of the Nuns A non-Catholic, Mr. E. R. T. Holmes, acknowledges in his book, "Flanneled Foolishness," that the prayers of the Poor Clare Nuns at Hawarden, Great Britain, do indeed achieve startling and speedy results. The detailed story comprises the entire first chapter of the book which is published by Hollis & Carter, 25 Ashley Place, London, S.W. 1, England.

In June, 1935 Holmes was captain of the Surrey (England) cricket team, now matched against the superior Lancashire players. Lancashire won the first game on a Saturday, 357 to 8. They would play again on Monday and everyone expecting another drubbing for Surrey.

Holmes was staying with friends in

Hawarden, just across the road from the old Poor Clare Convent. He had earlier been told that Miss Bate, niece of his hostess, would call on Sunday afternoon, and that she was greatly interested in the Poor Clares and regularly visited the Convent. He had been cautioned to be nice to her, but some time after her arrival (he wrote) "the devil entered my soul" and he set out to tease Miss Bate by belittling the purpose and prayers of the nuns. Miss Bate was a match for him, however.

Finally, he asked whether the nuns would pray for him, a non-Catholic.

"They might," said Miss Bate, "and I'll ask them this very evening."

Holmes thereupon asked prayers for two almost impossible favors: first, that he would make a score of 100 against Lancashire on the following day, and second, that he would be Captain of England. Could the nuns manage both?

Yes, they certainly could! Realizing then that Miss Bate was deadly serious, he admitted he had been up to a little devilry and asked her to forget his nonsense.

"No," she said, "I'll ask them and it might do you some good."

To the surprise of all, Surrey beat Lancashire next day and Holmes made his score of 100. He could hardly believe his unexpected triumph, but the wild applause of the crowd was very convincing. He went on to his dressing room, and almost immediately a telegraph messenger entered and handed him a telegram. It was from the Secretary of the Cricket Committee, inviting Holmes to be Captain of England!

He then recalled the promise of the nuns' prayers and he wondered. He said it was one of the strangest cricket matches in which he had ever figured.

Countless thousands of petitions have been answered through the prayers of these same nuns. They prayed long that Providence would provide a new convent in that poor non-Catholic Hawarden. Their unsuitable old house was in bad repair and very damp. Their prayers were heard and many Americans who gave material help are remembered as benefactors in the nun's daily prayers. Alms may still be sent to Rev. Mother Abbess, Convent of Poor Clares, Hawarden, Near Chester, Great Britain for their maintenance, as they live entirely on charity. They will be acknowledged.

The Poor Clares moved into their new Convent in February and while it isn't quite finished inside, the nuns declare it

is lovely—so monastic and austere and yet bright everywhere. Workmen are now building the priests's sacristy. The old convent will be torn down and when funds are available, an Infirmary will be built to complete this truly Franciscan Monastery.

—Wm. P. Coleman

440 W. Michigan Ave.

Paw Paw, Michigan •

New Image Book series:

Scholasticism and Politics, Jacques Maritain; *Giants of the Faith*, John O'Brien; *Autobiography of St. Teresa of Avila: Progress and Religion*, Christopher Dawson; *Origin of the Jesuits*, Brodrick; *Catholic Church in the Modern World*, Hales; *The Restless Flame*, Louis de Wohl; *The Son God*, Karl Adam; *The Man Who Was Chesterton*.

ST. FRANCIS

(Continued from page 218)

you grieving at, you wretched little man? Bernard is probably speaking with God. Is he to dismiss such a guest that he may entertain a miserable sinner like you?"

And at that moment, just as he was thinking this, Bernard came running down to him. Francis immediately prostrated himself before him and ordered him, by holy obedience, to put his foot on him and say, "Lie there, thou boorish son of Bernardone. Vilest of creatures, why are you so proud?"

Since the words "by holy obedience" precluded any argument, Brother Bernard had to do this, but we may be sure that it was very gently done.

Then, in the summer of 1224, St. Francis set out for Mount La Verna with a few of his most faithful companions, Brothers Leo, Angelo, Masseo and Rufino—who guard him still, one at each corner of his tomb in the crypt of San Francesco in Assisi. There were also Brother Sylvester the priest, and Brother Illuminato who had accompanied him from the Crusaders' camp to the Saracens' camp to take the message of Love to the Indidel. •

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The Franciscan Herald Press is offering, through the kindness of a benefactor, a free Third Order lapel pin for all Third Order members going to the Eucharistic Congress in Munich and taking part in the Franciscan Convention to be held in conjunction with the congress. All American tertiaries will be identifiable by the pin and will give the group a simple symbol of unity. *Bona fide* members write to Franciscan Herald Press, 1434 W. 51st St., Chicago 9, Illinois for FREE T.O. PIN.

CALENDAR OF PLENARY INDULGENCES JULY

- Visitation, G.A.
St. Elizabeth of Portugal W. 3 Or.
St. Nicholas and Comp. M. 1 Or. (Cap. July 11)—St. Veronica Giuliani V. 2 Or. (Cap. rest July 11).
St. Veronica Giuliani V. 2 Ord (Cap. July 9)—St. Nicholas and Comp. M. 1 Or. (Cap., rest July 9).
St. Francis Solano C. 1. Or. (Cap. July 21; T.O.R. July 24).
St. Bonaventure Card B.C.D. 1 Or.
St. Francis Solano C. 1 Or.—(Cap.; T.O.R. July 24, rest July 13).
St. Lawrence of Brindisi C.D. 1 Or. (Conv. July 24).
St. Lawrence (Conv.; rest July 23)—St. Francis Solano (T.O.R.; rest July 13 or July 21).
St. Anne.
Bl. Mary Magdalene Martinego V. 2 Or.

Obituaries

ister Perpetua Schleicher (Millvale, Pa.), Sr. Emalinda Bauman (Dubuque), Engelberta Forst (Joliet), Sr. Archela Scherer (Milwaukee 81), Sr. Fana Wenzel (Wheaton).

Baltimore: Wenceslaus Kozlovsky — Chicago: Mary Hoffman, Christine Baier, Anna Gibson, Catherine Griffin, Alfredette, Lucy Hobin, Barbara Tranas — Cincinnati: Cora Schmidts — Cleveland: Miss Fenzel, Mary Merk, Kathie Penyin, Annie Weber—Detroit: Veneranda Russo Dubuque: Rose Oyen, Mary Frey — Erie, O.: Julia Osborne — Houston: Therine Sacho, Ruth Cannon — Jersey City: Mary Wedlake — Lindsay, Texas: Anna Mages, Catherine Sandmann.—Los Angeles: Martha Levy, Ellen Smith, Etta — Louisville: Rose Rickert — Milwaukee: Delavon Zimmerman, Adolph Zock, George Kohler — New Orleans: Anna C. Baehr — Oskosh: Mary Berger Portland, Ore.: Emilie H. Zenner — St. Louis: Matilda Franck, Julia Davis, Anna Lindsay, Jennie Frei, Catherine Baker, Margaret Love, Frank Eschen—Waukegan: Mary Stenger — Geneva, Ill.: Anna Weitcamp, Catherine Fichtel.

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